in the embodied being. If the Purusha in us is passive and allows Nature to act, accepting all she imposes on him, giving a constant automatic sanction, then the soul in mind, life, body, the mental, vital, physical being in us, becomes subject to our nature, ruled by its formation, driven by its activities; that is the normal state of our ignorance.

If the Purusha in us becomes aware of itself as the Witness and stands back from Nature, that is the first step to the soul's freedom; for it becomes detached, and it is possible then to know Nature •and her processes and in all independence, since we .are no longer involved in her works, to accept or not to accept, to make the sanction no longer automatic but free and effective; we can choose what she shall do or not do in us, or we can stand back altogether from her works and withdraw easily into the Selfs spiritual silence, or we can reject her present formations and rise to a spiritual level of existence and from there re-create our existence.

The Purusha can cease to be subject, *amsa,* and become lord of its nature, *Isvara.*

In the philosophy of the Sankhyas we find developed most thoroughly the metaphysical idea of Purusha-Prakriti. These two are

eternally separate
entities, but in relation to each other.
Prakriti is
-Nature-power, an executive Power, it is
Energy apart
from Consciousness; for Consciousness
belongs to
the Purusha, Prakriti without Purusha
is inert,
-mechanical, inconscient. Prakriti
develops as its
formal self and basis of action primal
Matter and